Jerubbaal Justified:

Or, A Plain

REBUKE

OF THE

High (pretended humble) Remonstrance and Plea against Mr. *Crofton*

HIS

Reformation not *Separation*:

OR,

A Plea for Communion with the Church under those Corruptions, and by that disorderly Ministration, to which he cannot Conform, nor by it Administer.

DEMONSTRATING,

T. F. (alias *D.*) his grosse mistakes of Mr. *Crofton* his Principle and Argument: as also the fallacie and vanity of his pleaded necessity for his (confessed) separation from publique Assemblies, which is found insufficient to acquit him of Schisme.

To which is added

A Position, disputing the lawfulnesse of Ministers receiving an imposed Liturgy.

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TO THE

PIOUS AFFECTIONATE

READER.

Christian Reader.

SHake off *prejudice*, abate *affection*, give place to *judgement*; let not the Christian destroy the man, nor grace (captivating Reasons dictates) dethrone the *rational power*; understand the *object* before you embrace or refuse it; know well the *nature of the Act* before you do, or decline it; prove, hold fast, or reject: Censures are easie and common, but when groundless, they become *Calumnies*, and retort with sadness on the Censurers head; leaving him under the guilt of false judging, *calling good evil, and evil good*; condemning the just, and clouding the testimony to the truth; robbing God of the honour, and truth of the strength of his Servants Martyrdom.

Reformation, The *perfection of reformation* is the work, the conteſt of our land and age: I muſt bear many witneſs, they have a *zeal*, but not *according to knowledge*; their affections flye after that which for want of knowledge, they do not, will not *regularly follow*; we eaſily hear what they would have, and what is taken from them; but cannot make them hear *how* they muſt have it, and how they muſt wait in *their places* until they can have it; and recover what is removed.

Reformation hath ever failed between *Sylla* and *Charibdis*, and in theſe laſt days been moſt ſadly battered, and is almoſt ſplit on the Rocks of *ſuperſtition* and *ſeparation*: theſe Rocks are *viſible*, but the courſe to paſs between them without daſhing on either, is *dark and difficult*, and the Devil laboureth to daſh us ſomtimes on the one, ſomtimes on the other; in one he acts like himſelf, in the other like an *Angel of light*; and thoſe lights which ſhould in this ſtreight direct us, are taken down, and in this caſe did, and do give ſo dim and uncertain light, that it is a mirror of mercy that any eſcape *Shipwrack*, what cauſe have we to priſe any who herein advance themſelves, and ſhine brightly though thereby they expoſe themſelves to the tempeſtuous aſſaults and boiſtrous blaſts of men devoted to either extream.

Mr. *Croſton*, as *Luther* conteſting againſt the *Pope*, and at the ſame time the *Anabaptiſts*, for *firſt degrees of Reformation*; and as *Cartwright* and others againſt *Prelates* and *Separating Browniſts* for *further degrees of Reformation*; hath expoſed himſelf to, and been afflicted by men of both extreams; and not a little *wounded in the houſe of his friends*, who are become his Enemies *becauſe he told them the truth*; many have cenſured, calumniated him, who cannot reſiſt the *wiſdom and Spirit by which he hath ſpoken*.

Yet rather then truth ſhall want *contradiction*, or error

ſcribe

ſcribe by ſilence, Satan will find and ſtir up inſtruments among *Gods Servants*, who ſhall ſharpen the old weapons of moſt bitter enemies, whereby to aſſault the aſſertors of truth, and ſay ſomething; that ſimple ſouls may be deluded, (*with a Mr.* Crofton *is anſwered*) though not one word is ſaid to purpoſe; nor one Argument urged by Mr. *Crofton* is at all anſwered.

If he be (as I dare affirm he is) a *Son in Presbytery* who hath lifted up the heel againſt his Father, let me aſſure thee Mr. *Crofton* inſtead of adjudging him to *Chams curſe*, will pray he may *dwell in the Tents of Shem*, he having diſcovered *his own*, not any thing of his *Fathers nakedneſs*, onely when its ſaid a *Presbyter*, and *Scotch Presbyter* hath *anſwered Mr.* Croftons *Plea againſt Separation*; and that by onely urging the old uncharitable Plea of the moſt rigid Separatiſts (viz.) *God is not worſhipped by the Liturgy, the Miniſtration by the Liturgy is poyſon*; expreſs poiſon; and to attend Gods Worſhip miniſtred by the Liturgy, is *to go back into* Egypt, we cannot but ſay, *tell it not in* Gath, *publiſh it not in* Askelon, but if it muſt be heard abroad, let it be known it is a *young Presbyter*, not overladen with *ſeriouſneſs in conſideration, clearneſs of apprehenſion, or ſtayedneſs of reſolution*, and in this caſe of great concernment *nigro*, and in his general nature a *Scotch Remonſtrator*, the men of which name made (by a breach of order in Diſcipline onely) ſuch a Schiſm in the *Scotch Kirkes*, which was not cemented until confuſion brake in upon them.

Reader, read with freedom what this *Remonſtrator* hath written; onely with it compare *Mr.* Croftons *Plea*; thou wilt ſee his miſtake of the *Queſtion*, *Mr.* Crofton and his *Argument* is ſo manifeſt, that in all he hath ſaid, he hath ſaid nothing to what he pretendeth to have ſpoken; nor wilt thou need the feſcue of a learned pen, to point thee in the reading thereof.

I have taken the opportunity of saying something by way of reply to his pretended Answer; more for the sake of *truth and thee*, then of the *author*, (whose conviction I cannot but desire) that I might something more fully and distinctly explain *the case in controversie* now among us; and those principles on which Mr. *Crofton* doth determine it and direct himself and others; I have so fully known this good man, his principles and practise, that I can with confidence, and could not but in duty to Truth speak out the same.

Had Mr. *Crofton* been in health, thou mightest have had these things more acute, exact and polite, but their *plainness* may be thine advantage; and it is *verity* not *victory*, is by me pursued; I beg of thee to read without prejudice, and judge without passion; I doubt not but thou wilt then give glory to God, and see the way in which thou must walk; for if thou canst but once convince thy self that *modification of Gods worship is the personal act of the Minister*; and so all *defects and disorder* therein is his *personal sin*; and that attendance on Gods Worship is thy *direct act and positive duty*; this or that Ministerial mode is to thee *an accident* put upon thee by the Minister who ministreth thereby; and that to stumble at this or that because *humane*, which God hath determined, and the nature of the thing doth direct to be *humane*, is a very great vanity, thou wilt see cause to dismis thy scruples, and to do in *Conscience*, what carnal policy and self interest (poor reasons below a Christian) (*viz.*) *fear of a Penal Law, or desire to hear a good Sermon* will allow thee in, but can never make lawful to thee.

Farewel.

Least

Least the *Remonstrator* and his over-affectionate Adherents should say I have in the ensuing Tract stated the Question in controversie otherwise then it is stated in Mr: *Croftons Reformation not Separation*, (the falsehood of which is manifest from the whole scope of that Book) I have thought it convenient to transcribe such sentences in that Book which contain the *Hinge*, and *Crysis* of this Case of Conscience, which thou mayst take as followeth.

MR. Crofton's *Plea for Communion with the Church, under those corruptions, and by that* disorderly Ministration, *to which he cannot conform, nor by it administer.* Title Pag

We must either withdraw from the Prayers and publique worship *of God in this Church, or attend it by this* disguised Ministeral mode and order. Epistle to the Reader.

In the use hereof I must of necessity attend that order of administration, *against which I have publiquely witnessed.* In the Book. pa. 2

My

Page. 3. *My resolution to attend those* corrupt Administrations, *and that* disorderly Service of God, *until God please to bring me forth, and make me drink the water of the Sanctuary in purer Vessels.*

Page. 6. *At present I have no choise, if I will attend Gods solemn publique worship I must do it in this place and* Order, *or not at all.*

Page. 16. *Will any object the prophaness of the Ministers, the rudeness and disorder of* Ministration; *we yeild it is too visible, but more vile* administrators, *and irregular* administrations *cannot be, then were the Sons of* Eli *in their service.*

Specifying extrinsecal corruptions, which do not vitiate the Subject; Mr. Crotton *in our Case mentioneth these.*

Pa. 21, 22. Rude unsuitable Ministerial Method and Order (*which is the Vessel and onely instrument of conveyance*) of Administration. *Our imposed* Method, disorderly Method *of Prayer, under all which Gods* Ordinances *abide a Subject compleat, truely and formerly Existent, and distinct from these superadded corruptions, operative unto Salvation, and therefore must not be declined or disowned.*

Page 24. *The* Administrations *of Gods Worship among us, is indeed nauceous, but not void and venemous, our waters are bitter and pulled but not poysonous, to be plain under all our corruptions, we must not, we cannot, we dare not deny the matter and essential form of Gods Ordinances, and worship is continued to us.*

Pag. 25. *I confess their Common Prayer is my burden, by reason of its defects and disorder, and the rudeness of the* Ministerial Method *&c. yet I find in it no matter to which a sober serious Christian may not say,* Amen. *and though I distast the* ministerial Method, *I cannot disown the Essential form of Prayer.* My

My good friend, is their no difference between a Pag. 26.
calling on the only true God in the name of Christ, though in a defective, rude, confused, unfitting order, *and praying unto Saints and dumb Idols between the* disorderly Administration *of the worship for matter and form, Gods own appointment, and the Ordinance nullifying administration in an unknown tongue; so long as we enjoy in her the matter and essential form of Gods Worship and Ordinances, though in an* Humane, Unfit, Corrupt, Ministerial Method, *and* Order, *with some vain and needless appendents of humane invention, we are not without confidence of Gods presence, and a possibility of salvation; we therefore are without a sufficient ground for separation or non-communion.*

With all peaceable submission embrace such degrees Pag. 35.
of Reformation, of the extrinsecal Order *and* Ministerial Method *of Gods Worship, enjoying the substance in the essential form thereof.*

Shall we not acknowledge Gods mercy in affording Pag. 36.
us, and humbly use the substance of his own worship, celebrated in a disorderly way and Method?

I must profess to all that fear God, I see no sufficient Pag. 37.
cause to satisfie my conscience, or to plead before my God, on which to refuse communion with her, (the Church) and attendance on Gods solemn publique Worship, under her rude ministerial method, *for that duty is not warrantably superseded by another mans iniquity.*

I confess the ministerial order, *and* method *of* Pag. 40.
publique worship, and prayer is purely humane, within the power of the Ministers thereof, and so indifferent it ought not to be prescribed and imposed.

This is not my Case and Question, but whether so- Pag. 42.
lemn, publique worship, my positive duty, &c. which

cannot

cannot by reason of my confinement be enjoyed, without my attendance on that irregular, unsuitable method and confused order, *may be warrantably superseded, &c.*

Page 42. *The* ministerial method *of Gods Ordinances, is charged on the Ministers, not on the members of the Churches.*

Page 49. *I fear to be charged with the omission of Gods publique worship celebrated in Christs Church, though with extrinsecal corruption, and in a rude* ministerial Order *which ought to be reformed.*

Page 69. *The* ministerial mode *imposed, and sinfully received (by such who subjugate their Ministry) not vitiating the subject, nor nullifying the Ordinances of God, will not warrant my non-attendance on them.*

Christian Reader.

Impartially judge upon these passages, whether Mr. *Croston* doth not clearly distinguish between Gods Worship substantially existing in matter and essential form, and the humane ministerial mode by which it is exhibited in and to the Church, and so he hath fixed the *Hinge* and *Crysis* of this controversie on this Notion; (*viz.*) *The defect and disorder of the Ministerial Mode, is not to the Members of the Church a sufficient ground for non communion in Gods Worship, fully, formally, existing by it*; whilst the *Remonstrator* hath not discerned this, he hath fought with his own Fancy, in his pretended Answer to Mr. *Croston*.

A

Jerubbaall Justified:

OR,

A Plain rebuke to the High (pretended) humble Remonstrance and Plea against Mr. *Crofton's* Reformation not Separation.

Worthy Sir,

YOurs the 12. instant I received, and with it a Book entituled *Jerubbaal*, or the *Pleader impleaded*, which pretendeth to answer *Mr. Crofton's Reformation not Separation*: in good time sir, hath *Mr. Crofton's* papers past nine Months in private from hand to hand, and four Moneths in publique in the world and now answered: if it be to purpose, and truth be beaten out it is well, I will say *better late than never.*

I have not sir Communicated the Book to *Mr. Crofton* as you do desire, his late sickness (not yet recovered) hath discapacitated him for such work: but I have read this *humble Remonstrance*, and find in it a Spirit *sufficiently high*: I shall adventure to give you (and if you please the world) my thoughts concerning this *impleading Plea against Mr. Crofton's Plea for communion with the Church under those corruptions, and by that disorderly Ministration to which he cannot conform, nor by it Administer:* And truly Sir, This Book maketh a great cry, but yieldeth little wool, it may serve the simple (whose good affections to purity lead their judgement not only from, but against duty) to make a noise *Mr. Crofton is answered*: but the Judicious Reader will soon see

there is in it *vox preterea nihill*, and that *Mr. Crofton* is as far from being answered, as he was before.

This Author having passed his *Mindus like part* built on his own Judgement of the *expedience* of it: (it is reason he enjoy his fancy in his own fabrick) he abruptly assaults *Mr. Crofton* on the most gross and manifest mistake of the *man*, the *nature of his Book*, and the *form* and *force of his Argument*, which could possibly befall and misguide any Antagonist whatsoever.

Page 15.

Sir, This Gentleman mistaketh *Mr. Crofton*, *and the generall nature of his book*: he accounteth (and that with more then ordinary heat and confidence) *Mr. Crofton* the *Mecenas and Advocate of the Liturgy and Common prayer book*, *and an accuser of the brethren*: he apprehendeth *Mr. Crofton's Reformation*, *not separation* to be a *Plea for the Liturgy*, and an *Indictment*, *or accusation of the Saints*, *cujus contrarium verum est*, how just, sober, or warrantable those his apprehensions are, let all impartiall, unprejudiced men judge.

Pa. 14. 30.

Mr. Crofton an Advocate for the English *Liturgy*, who can have the face to say it? How will that appear? hath he not preached and written against it? did he ever retract? doth he conform to it? or consent to read it? was not his known opposition to it apprehended to be the cause of his vexations, and bonds he met with in *Staffordshire* in his late Travells? can envy it self oppose *Mr. Crofton* to *Mr. Crofton*: his enemies being Judges, never was any man more square and stable to himself then is *Mr. Crofton*: these things do indeed give cause to call him *Jerubbaal* and make it suspicious he is the *Gideon* who threw down the Altar (if the Liturgy must be so accounted) of *Baal*: on what ground could this pretender, to reason and religion, cry *Mr. Crofton* is the *Mecenas and Advocate for the Liturgy*: hath not *Mr. Crofton's* Contests, actings and sufferings, manifested him a Monument of Gods Grace and Truth; and Sectarian rage and falsehood: will men needs reproach him with that, which none hath as he resisted? Oh Sir, *Mr. Crofton* hath pleaded for *Communion in the Liturgy*.

It is false sir, he hath pleaded no such thing, his Plea is for *Communion with Gods Church*, *in Gods Ordinances and worship*,

worship, though Administred by the Liturgy, and that onely in case of *necessity*, when we cannot otherwise enjoy solemn publique worship: it is one thing to *communicate in the Liturgie* simply and abstractedly considered, this supposeth an *assent unto it*, and a *personall acting in and by it* as a Liturgy: for this *Mr. Crofton* hath never yet spoken one word: *It is* another thing to *communicate in, and Religiously attend Gods Worship Administred by the Liturgy*, in which the Liturgy is no more but the *vehiculum* instrument of conveyance and humane Ministration: the formality of *Mr. Crofton's* Plea is this: the *Liturgie is a rude and disorderly Ministration, an evil which ought to be abolished, by which he cannot Administer, but it is not an evil of that nature, to visitate the Subject, nullify and destroy Gods worship, and so warrant the peoples withdrawing from that because of this.*

Vulgus non distinguit, that the over zealous vulgar should account this a Plea for *Communion in the Liturgy* is no wonder: whilst a man of learning doth it with all confidence, is a *withstanding* of an inference which the premisses will not allow, a *justification* of the premisses, as true and good, cannot a man plead: men must in case of need drink water in unclean vessels, or affirm Citizens must not loose all for want of asking by the rude dialect of their Recorder: but he must be concluded the *Mecanas* of *Barbarisme* and nonsence, and *Advocate* for the *Queen* of *Sluts!* may not *Mr. Crofton* deny such disorder to be a sufficient ground for *Secession* from Gods worship, but he must needs be the defender of that disorder? According to this sober Logick is *Mr. Crofton* tauntingly represented *the accuser of the brethren*: and his Book branded as an *Indictment against the Saints*, what cause is there for this high charge, whom, when, where, and whereof hath *Mr. Crofton* accused? This Author calls him *his accuser*, he shall do well to put him to shame by telling the world whereof *Mr. Crofton* accused him, *Mr. Crofton* doth in his book suggest *groundlesse, unwarrantable, Secession from, voluntary non-communion in Gods worship, is a private or negative Separation; the first act towards a positive and totall Sepeparation*, but is this to *accuse the brethren*? cannot a Minister suggest the sinful nature of an act, but he must be Page 19.

arraigned as an *Accuser of the brethren*, oh Charity! oh Sobriety!

Sir, Who readeth *Mr. Crofton's* book; and seeth not that it is so far from an *Indictment or Accusation of others*, that it is a *sober, serious, and necessary Apology for himself*, and his own practice most groundlesly, unchristianly and incharitably *accused by others*; and those, some of the brethren; who never administred, or attempted to reprove the things whereof they did accuse him; in his whole Conflicts for Reformation, he had protested he *could communicate in Gods worship under that order, by which he could not administer*; comming to practice his principles, what Calumnies? what Censures did accuse him of defection and Apostasy? and constrain these Letters by way of Apology for himself. And this, thus extorted by false accusations, is most falsely accused to be an *accusation of the brethren*; Oh! Charity! Oh Sobriety!

Sir, We cannot expect he should rightly take up *Mr. Crofton's Argument*, who hath so grossely mistaken *himself*, and the *generall nature of his work*; let me observe to you his mistake in the very form, and so in the force of what he is pleased humbly to tearm *Mr. Croftons Doome Argument*.

Page 15.

Having passed his many needless distinctions, he professeth himself a *negative and partiall Separist*; he is best, see to his Warrant, least being loosed from the Harbour he be driven he knows not whither, I am glad he disavoweth *Positive Separation, gathering a select Company into a Corner*, some who shrewdly guess who this Author is, think they durst presume to charge him as peccant in this respect; but sure I am *Mr. Crofton*, and other good men, are no little grieved to observe some Presbyters, not only *absent* from publique assemblies, but also *celebrate the Lords day* by preaching and Ministration of the Lords supper, to a select Company *in private*, as if they were designed to verifie that Independant Calumny, (*Presbyterated Churches are gathered Churches.*)

His Separation stirred, this Antagonist assaults *Mr. Crofton's* Considerations; that he might fence with better successe, he forceth the chief of them into this syllogisme according

to

to his own fancy, not *Mr. Crofton's* Argument.

Communion with the Church, visible in all acts of solemn Publique worship; is an essential part of the Sanctification of the Sabbath or Lords day, and indispensable Duty of every particular Christian to be onely superseded by an inavitable necessity &c. Pa. 15. 16.

This is indeed *Mr. Crofton's* proposition; on which this man doth assume, as that which he saith, *must be* the assumption, and accordingly stateth the Conclusion.

But Communion with the Church of England in her Liturgy, or Common-Prayer (called Divine Service) is Communion with the Church visible in solemn publique Worship.

ERGO.

Communion with the Church of England *in her Liturgy or Common-Prayer is an essential part of the Sanctification of the Sabbath or Lords day, and indispensable duty, &c.*

Sir, this Argument thus framed is a monstrous Argument; especially to come from *Mr. Crofton*; they that ever heard him preach, read his writings, know his person, principles or practice can believe him, such a *Mecenas and Advocate for the English Liturgy and Common-Prayer-Book*, as to assent and conclude *Communion in it, to be an Essential part of the Sanctification of the Sabbath*; So as that the Sabbath or Lords day cannot be sanctified where the Service-book is not attended, assented to, and acted in.

But Sir: What ground or reason in *Mr. Crofton's* Plea hath this Antagonist, which necessitateth this Assumption and Conclusion as that which he tells us must be.

Mr. Crofton's Book is an Epistle to a Friend, his Argument is not (therefore) logically formed, but very legible in the Connexion and scope of his discourse; but this Author doth not in his book, or Margin, cite, or refer his Reader to one single sentence, or word on which he bottometh this *assumption and conclusion* as that which *must be*, he indeed hath confidence enough to affirm. *Mr. Crofton* saith, *the Liturgy or Common-Prayer is an act of solemn publique worship.* but doth not tell us where he saith it; and *I* am sure *I* have read all that he hath written, and *I* never found that he said it; *I* Page 22.

must say, Sir, they say so of this *humble Remonstrator*, though spoken with so high confidence, is not a sufficient ground for credit: the rather, because the question *Mr. Crofton* did discusse, and was to bring into conclusion was not; whether *Communion in the Liturgy or Common-Prayer-Book was an essential part of the Sanctification of the Sabbath*; Truly Sir, *Mr. Crofton* hath disputed fairly, if onely this Antagonist can find his sillogysme conclude, what never came into his question: his logick hath lately failed him very much: Sir, sure I am? whosoever shall read and regard the scope of what Mr. *Crofton* hath written on this Argument shall find another *assumption and conclusion*, then what the zeal and prejudice of this *Remonstrator* hath assumed and concluded: the true state and form of *Mr. Crofton's* Sillogisme is manifest to be this.

Communion with the Church visible in Gods solemn publique worship is an essential part of the Sanctification of the Sabbath and indispensable duty.

But Communion with the English Church in the worship by her celebrated, is Communion with the Church visible in Gods solemn publique worship.

ERGO.

Communion with the English *Church (having no opportunity with any other) in the worship of her Celebrated is to me an essential part of the Sanctification of the Sabbath, and indispensable duty.*

This Argument Sir, is far from *assuming and concluding the Communion in the Liturgy*, is, *an essentiall part of the Sanctification of the Sabbath, and indispensable duty*, and that the *worship celebrated in the English Church*, must be the *Subject* predicated in the *assumption* of *Mr. Crofton's* Argument: is manifest to every one who observeth these passages in his amplifying the consideration which containeth this Argument

1 *Communion with the* English *Church in the worship by her celebrated; notwithstanding the defects and disorders in Ministration thereof*; was the question *Mr. Crofton* did dispute, and must bring into his conclusion.

He.

2. He saith to his friend, *you yet enjoy a liberty of worshiping God in due and right order, and may drink the waters of the sanctuary in clean vessels* i. e. Without the Liturgy its Rites and order (it is manifest this he intended) *long may you enjoy it, and if God take pleasure in me he will in due time restore me to it*, Sr. is it likely Mr. *Croston* would assume and conclude *the Liturgy is that solemn publick worship which is an essential part of the sanctification of the Sabbath, and indispensable duty*; whilst he professeth he had *sanctified the Sabbath, and worshipped God without it*, and hoped for a *restored liberty so to do again* as a token of divine favour to him; he acknowledgeth it to be his friends priviledge, prayeth the continuance, feareth the loss of it; that he did *enjoy a liberty to worship God in due and right order without the Liturgy*, he complaineth of of it as his *affliction that he had no choice*, but was under a *necessity of attending Gods worship in this order Ministred*, or *he must enjoy no solemn publick worship of God*. Sr. all men must confess those things will not square with an argument that shall conclude *Communion in the Liturgy is an essential part of the sanctification of the Sabbath &c.* but they are exactly square with an Argument for *Communion with the Church in Gods woship there celebrated, though Ministred with rudness and disorder*. Reformation not Seperation. Pag 6.

3. Mr. *Croston* as a conscientious Christian, and serious Casuist, having concluded *Communion in Gods worship was his indispensable duty, in the general*; enquireth what *specialty* might become a *moral bar*, and *warrantable supersedeas* to the same, hereupon he considereth what is pleaded by the Separatists who abound among us; and among other things the *Liturgie* by which Gods worship was ministred in and to the Church, admitting the *defects, disorders, and corruption charged on the same*, he concludeth they are *great*, and *evil*, but not an evil of that *nature* and *quality*, as to constitute a *sufficient bar* to *Communion* in Gods worship ministred by the same. Sr. it is manifest the worship concluded by Mr. *Crostons* argument. (and the scope of his whole discourse on this consideration,) is distinct from, though *ministred by the Liturgie*, and that this is considered as a moral bar, or *warrantable supersedeas* to that, but is found insufficient. Reformation not Separation. Pag. 25.

Sr.

Sr. our Antagonist having thus mistaken and misformed Mr. *Crofton's* argument, must needs be concluded to fight with the fancies of his own prejudice; and so *I* might dismiss him; but Sr. I seek verity, not victory, and would if possible he may see his mistake more plainly upon the whole case of this Controvercy, in wich Mr. *Crofton's* conflict is the more uncomfortable because single, and failed by those whose place and duty oblige them to his succour: but the Conquest is most certain to him fighting for the truth against all extreams for *vincit veritas*: I would therefore direct a word to this Remonstrator, and tell him in his ear, if instead of those many needless and some groundless distinctions he hath multiplied, he had well weighed and closely pursued the *Criticismes* in this case stated by Mr. *Crofton*, he had saved this labour, or written with better success, and more satisfaction to his Reader, if he will not be offended *I* will note unto him a distinction or two, according to which Mr. *Crofton* doth move, and on which this controversie doth depend.

Pag. 22. Sr. This Remonstrator maketh much adoe, in distinguishing solemn publick worship, by *persons*, *place*, and *reality*, in which he fighteth with his shadow, for Mr. *Crofton* would not differ with him, about them; though I believe he will dislike his expressions concerning them, instead hereof he should have observed Mr. *Crofton* hath distinguished between.

1. *The substance of solemn publick worship*, which consisteth in the *matter*, and *essential form of every ordinance*, both which must be determined by the Lord and directed in his word.

2. *The Ministerial mode of worship*, or that humane dress, in and by which its celebrated in and to the Church, which is not determined by the Lord, nor directed otherwise then as to its general nature, as that it be *serious*, *reverend*, *grave*, and the like, in the word, but is wholy left to the wisdom and faithfulnes of such to whom the Ministration of solemn publick worship is committed.

Unto this distinction our Remonstrator should have added this second *viz.*

Com-

Communion in Gods worship, this or that administred, which consists in an humble, reverend, attendance on, and acting in the worship of God, as hearkening to the petitions pronounced, and sighing or speaking an *Amen* to them, and the like.

Communion in this or that mode of ministration: so as to assent unto it, and act decently in it: as the Ministers administration by it, or the peoples personal actings in popular Responds, contamations or corporal gestures, required by it without any relation to, or direction from the worship of God.

Sr. These distinctions are manifest in themselves and manifestly *necessary to all understanding Christians* the worship of God in its *substance* consisting of *matter, and essential form*, is clearly distinct from the *humane dress*, and *ministerial mode* by which it is celebrated in and to the Church; preaching the word is *Gods worship*, by him determined: for matter, *his word, will and mind*, for form *preached, solemnly spoken, discoursed* in and to his Church: but that the preaching be an *analytical explication*, or *metaphrastical amplification* of any portion of Scripture, whether it be by *Doctrine, Reason, and Use*, or onely a discourse *argumentative to confirm an Article of faith, or confute an errour* is indifferent, undetermined by the Lord, left to the wisdom and faithfulness of the Preacher; and this or that mode is clearly distinct from *Gods Ordinance of preaching*, which is fully, formally existent in and to the Church by any, by every mode which the edification of the Church shall dictate, and the ability, wisdome and faithfulness of the Preacher shall determine.

The *Methods and Phrases* of administration of the *Sacraments* by previous or subsequent *exhortation to duty, discourses of their nature, use, and end*; and prayers so modified and phrased, are apparently distinct from the *Sacraments*, those parts of Gods worship, which substantially exist, when water, bread and wine, the *matter*, are ministerially applied in the name of the Father, Son and Holy Ghost, as significant sealing memorials of Christs death, body and blood; *the essential form of Gods ordinance and instituted worship*. The same Sr. is considerable in prayer, the substance of which ordinance doth consist in a *calling upon God in the name of Christ for things agreeable to his will*, so

that where things agreeable to his will is the *matter*; and calling upon God in the name of Christ is the *form*; by whatsoever *humane mode, order of speech, phrase, words, sentences*, the same is performed in, and for the Church it doth substantially exist, is distinct and to be abstracted from the same.

Sr. on this first, the second distinicton doth manifestly arise, *viz. it is one thing to Communicate in Gods worship*, preaching prayer, or Sacraments, substantially existing in any, in every ministerial mode, and dress by which it doth exist in and to the Church; although these cannot be divided when Gods worship doth exist in to the Church (for God cannot be worshipped by men, without the humane ministration of his ordinances in some suitable mode) yet they may be easily and plainly distinguished so as that the Church and particular members may know their distinct interest in Communion; the people in the general nature of the worship, substantially existing *Gods*, in matter and form, in and by any humane mode whatsoever, as that which concerneth and so charged on them, all in common, and the Minister the specifical and ministerial mode of administration of Gods worship between God and his people: which is personally incumbent, and charged on him by vertue of that office for modification of Gods ordinances, which he hath received from the Lord.

Sr. These distinctions are not more manifest in themselves, then that they are *Mr. Crofton, in this very case and controversie*; I would not that this Remonstrator should think I come to relieve Mr. *Crofton*, with any distinctions, which are not *his*, and plainly *legible* in the *plea* he doth implead, be pleased therefore to observe *Mr. Crofton's* own words. *Under all our corruptions, we must not, we cannot, we dare not deny the matter, and essential form of Gods ordinances and worship is continued to us.*

Reformation not Separation. Pag. 24. Again Sr. in this very and special case of the Litugy Mr. *Crofton* thus writeth; *I confess the Common prayer is my burden, by reason of its defects and disorder, and the rudeness of the Ministerial method; I stand convinced it ought to be altered, yea abolished, &c. Yet I must confess I finde no matter in it, to which on a charitable interpretation, a sober sereous Christian may not say or can denie his Amen: and though I distast the Ministerial method,* Page 25. *I cannot but observe in it the essential form of prayer viz. a calling upon God in the name of Christ.*

Sr.

Sr. Can any termes make these distinctions more plain, and yet Sr. these occasion in Mr. *Crofton's* plea for his Conformity two more, which do arise from, and depend on these.

The first concerning corruptions, which he considereth to be *extrinsecal vitiating the subject*, nullifying Gods ordinances, destroying Gods worship, and so necessitating seperation. Pa. 1 0. 21 22, 23.

Extrinsecal superadded to, concomitant with, and conversant about Gods Ordinances, which notwithstanding doth exist for matter and essencial form perfect and entire, capable of due opperation, as *stinking fish doth nourish*, or *water pudled or taken in an unclean vessel* doth quench the thirst, and preserve life.

This distinction, this humble Remonstrator, doth with some scorn observe, and pass by as of little or no wright, though the case of conscience now controverted, doth depend upon it, and directeth the next distinction *viz.*

Reformation which supposeth the subject to continue *substantially the same*, but attended with some *circumstantial corruptions*, the removal of which must be endeavoured, but these notwithstanding the subject may with safety, and is must in duty be used.

Separation supposing the subject so *vitiated*, that it cannot be used with safety, without sin, and must therefore be shunned.

These distinctions as most humbly slighted, I wonder at, that this *Remonstrator* should flie out so high, as to cry out *Mr. Crofton's instances of stinking fish, pudled water and unclean vessels yield me the least satisfaction to me*; for it is evident to any impartial Reader his prejudice never suffered him, to finde the *force*, and therefore he could not feel the force of the Argument; for if the *Liturgie* be but a vessel though unclean, this argument *extrinsecal corruptions, being consistent with Gods true worship, will not warrant a secession, or negative separation*, appeareth very cogent, and is well amplified by the instance of *pudled water or an unclean vessel*. Page 24.

Sr. These distinctions being not more manifest in themselves, and to be used by Mr. *Crofton*, in the plea which this Antagonist doth implead, then to be *Crisis* of this Controversie; the the hinge on which this great case of conscience doth turn. I will

presume on my friend so far, as to present you with some short and plain *Aphorisms* concerning Gods worship, and his peoples communion; you may (if you please) call them Mr. *Crofton's Creed concerning communion with Gods Church*. I cannot but commend them to the observation of Gods people & consideration of Gods Ministers, as those which few sober men will deny to be true, and being well understood would readily direct a godly mans course in the hour of temptation which is come upon us.

1. The *Church Catholick visible distributed* (through necessity, and good order) to particular Assemblies must sanctifie the Lords day by an holy Convocation.

2. The *Congregation of particular Christians convened in full and open joynt Assembles, to celebrate Gods solemn worship, is the formality of an holy Convocation*: in which every particular Christian must make conscience to be present, and continue from the beginning to the end of the ministration of Gods worship, they must assemble on the sound of the silver trumpets, and not depart without the Priests blessing.

3. *The worship celebrated in the holy Convocation for the matter and essential form by which it substantially existeth, must be determined by the Lord, and by him alone*: all other matter though in a *form* by God directed; or the *matter* without the *form* by him appointed, is *superstition* to be avoided; a *dogs head* or *Swines blood* offered by a lawful Priest, and with *Levitical Rights*, and Incense in the hands of *Chora Dathan*, and *Abiram*, or a Lamb and Bullock offered by the lawest of the people at *Dan* and *Bethel*, are equally abominable to the Lord, Baptisme by fire in the name of Father Son and holy Ghost or by water in the name of God the Father, and time the Mother of all things is equally void and vile, no worship of God.

4. *All worship of mens invention superadded to Gods appointment must be avoided, abandoned by every of Gods people, but Gods worship substantially existing with the same must not be disowned or declined*: the mountains of Israel, the Temple must be frequented, devoutly resorted unto, though the high places be on the

one,

one, and the Image of jealousy be in the other; these *superadded evils* provoke God, but the *Simbolls of his presence* continued, bind his people to due and constant attendance: the *Crosse in Baptisme* is to be (if possible) avoided but *Baptisme* formally existing must not be disowned, declined, because the other is superadded.

5 *Gods worship celebrated by and among men, must be ministred, and exist in an and by an humane mode and dresse suitable to, and so fit to edefie such a Creature and society.* Gods word and Sacramens, his peoples prayers, must be ministred in, and by modes, methods, words and actions, invented by the minde, expressed by the tongue, and performed by the hands of men.

6. *The humane mode and dresse, words and phrases, by which Gods worship must exist, and be ministred in and to the Church is not determined by the Lord, but wholly left to the wisdom and faithfulnesse of them who minister the same, hence it comes to pass,* that the substance of Gods worship continueth the same, in respect of matter and essential form by and under various ministerial humane modes; Gods word is preached, though some times one way, and sometimes another; the Sacraments are formally administred, prayers are truly made, and the one and the other is Gods Ordinance, the same unto all subjected to it, though the ministration thereof doth varie according to the various Gifts of the administrator.

7. *The humane Ministerial modification of Gods Ordinances in and to the Church is the formall act of the Ministeriall Office to be fulfilled, and performed by the Ministerial guifts, the personall abilities, of every individuall Minister, who is guifted of God, and ordained by the Church for that purpose.* Gospel Ministry is an office in Gods Church authorizing enabling, its subjects not to institute any new worship for matter or forme, but to Minister the worship appointed by the Lord in an humane mode, and order, such as may edefie the Church: the matter is the determination of God, the Ministeriall mode is the digestion of the man, invested with an office to that purpose the word and the preaching of it is appointed by God, the mode, and teamns in which it is preached, to reproof instruction, or correction is the work of the officer, ordained to preach; he is guifted, and authorized to dicotomize, divide the word aright; the case is the same,

in

in Sacraments, Prayer, Censures, all which must exist in, and to the Church by the Ministerial mode and order, words, and expressions, in which the Minister entrusted with them, doth exhibit the same to them: herein each Minister must employ his Ministerial guifts, his personal abilities; this is the service he must do to God, and his Church; he is a steward of the Misteries of God, to distribute his masters Goods with the utmost of his *skill* and *faithfulnesse*: *dicotomization* of Gods word, *modification of Gods worship*, is the work in, and by which he must approve himself *a workman which needeth not to be ashamed:* in this he cannot without sloath and porfidie assume, another mans mode, or suffer himself to be imposed upon; so as to vail his own received guifts and to administer by the modes, and formes digested and composed by others.

8. *The ministerial mode, and order of Gods worship being wholy humane, determined by mens Wisdom and faithfulnesse, it is and cannot but be subject to much & great corruption in defect, & disorder rudeneſſe, & irreverence in expressions*; some Ministers are *rash and inconsiderate*, unaffected with the *Majesty of God* to whom they approach, in whose stead they stand, in and to his Church unacquainted with the *nature of the ordinance to be administred by him*: *and the quality of the Church in* and to which he doth minister (which things are the only dictators of that mode by which they minister) there are many times rude, preposterous, rash, irreverent full it may be of nonsence, and tautologies, in the modes by which he doth minister; some are *prond and curious*, and in their carnal policy compell an *uniformity*, in ministerial mode, not necessary, yea sinfull; (restraining ministeriall guifts, and the Churches profit by their variety) these pretend to correct some mens rudeneſſe, and irreverence, by imposing their own prescribed composed formes and modes of ministration (to the open violence, and almost subvertion of the office of the *Ministry*) these again met, with men of sloathfull, or slavish spirits, who are idle and neglect their own ministerial guifts; whilst others (on pretence to peace and obedience to superiors) do admit them the formes composed by others; betraying the office they have received from

from the Lord, no wonder to find defects and disorders in the ministerial mode of Gods worship, whilst the same is wholly dependent on men of weakness, subject to folly and infidelity: the best of men and Ministers need a Priest to make attonement for their holy things.

6. *The guilt of all defect and disorder in the humane ministerial mode of Gods worship is immediatly, properly, and directly personal, charged on the Minister, and on him alone: not on the Church, or any the members thereof.* The guilt is proportioned to the duty, modification is a personal duty, charged on the officer appointed to that office: this guilt may indeed (as other sins) by accident be derived to the Governours of the Church, who should, but do not set up, and ordain men to the Ministry, and suspend, and put down such who want ability, well and rightly to modifie and minister Gods worship and Ordinances: and to the people and individual members, when they observing defects and disorders in the Ministerial mode of worship, do not grieve for the sin of others, and complain of it as burdensom to themselves; and in liberty of choice, if they do not choose better, but sit contentedly under the same. *Eli* by the first, brought on himself the sin of his sons, prophane ministration, and the God-fearing *Israelites* delivered themselves by the last: but there is no common reason which can derive the sin of rude Ministration on the people.

10. *All defects, disorders, rude and impertinent expressions, in the humane, ministerial mode of Gods worship: are corruptions, circumstantiall, and extrinsical in, and by which Gods worship may substantially exist in matter, and essential form, capable of operation to its appointed end.* The Scriptures are read, though in parts and parcels, and in a corrupt, imperfect translation: all which are evil: and abate the efficacy to edification: but are not such evil, on which we may conclude the Scriptures are not read, or cannot edifie the hearers: the word is preached, and may profit the hearer, though the Sermon be raw, rude, indigested, immethodical, and in wild and unfit expressions. Prayer is presented to God, though defective in some matter, to be desired,

disorderly

disordeerly in the manner of expressions, uttered with abruptions, abreviations, pauses, and postings one again: None of these evils do vitiate the subject, or alter the matter or essential form of Gods Ordinance, so as to destroy the substance: these make Gods worship not so serious, grave, and reverend as it should be: but these, notwithstanding it doth truly, fully, formally exist Gods worship: the third, not second Commandement is hereby broken. God's name is truly but not rightly used: he is truly worshipped, but these adjunct qualities which should attend his worship are wanting: the want of reverence and right order in the ministration of his Ordinance doth provoke God, but will not conclude he is not at all worshipped.

11. *Defects disorders and corruptions in the ministerial mode of Gods Ordinances fixed, continued and reiterated, are more sinful and offensive to God, and his people then those which are present and transient, but both these are sins of one and the same nature and quality, and of equal influence on Gods worship ministred by the same.* Corruptions fixed and reiterated, are more wicked because more deliberately, and wilfully used: more offensive to Gods people because *foreknown*: like the rude ministrations of *Elies* sons, they make the *Lords people loath the offerings of the Lord*, but yet they enter not into *Gods Ordinance*, so as to *vitiate* the same, and make it *cease* to be his prayer, is no lesse prayer when pronounced by the defective, disordered forms which are fixed and reiterated; then when expressed by the *raw, rude, irreverent modes, presently conceived* by the Minister: the last may be more excusable in the Minister, and more comfortable to the people: but *prayer* is as truly formally, existent *Gods worship* under the first: the *fixed reiteration* of a defective, disordered ministerial mode of worship *addeth to the degree*: but *altereth not the nature* and *quality* of the sinne.

12. No defects, or disorders in the humane ministeriall mode, (whether fixed and reiterated in, and by imposed, and prescribed forms, or expressed in, and by present, transient conceived forms, in and by which Gods worship doth

doth substantially exist, for matter and form his, in and to his Church) *will warrant any Christians forbear, voluntary withdrawing from the holy Convocation, or communion in Gods worship so ministred*: for these, notwithstanding Gods worship doth *truly, fully, formally* exist, capable of operation to its appointed end. 2. This sin is *purely personal*, chargeable on the Minister, who standeth charged with the office of ministerial modification of Gods worship, in, and to the Church: the people or particular members of the Church, may and must passe on this (as other personal acts) a *judgement of charity*, which doth direct them *to grieve* for the sin existent; *to complain of it*, and as they have opportunity to *admonish* the sinner: (though the sons of *Eli*) of it, *and seek the correction and removal* of the same; but they have not of it any *judicium publicum*, judgement of *Office*, charged on them, by the Specialty of duty; and armed with a *just morall power of correction*, so as that the same should be the neglect of this publique duty become their sin, and leave its guilt on their souls: that Gods worship formally exist in every mode of ministration; every Christian and member of the Church must *judge and see*: for by this corruption, the holy Convocation ceaseth, and they worship not God: but the *mode it selfe* is *personally charged* on the Minister: the *defect and disorder* is an accident resulting from the sloth, negligence, ignorance, weakness and unfaithfulness of the Minister, and an adjunct separable from Gods worship existent by the same.

Sir, I pray you take good notice of this, that the *private Christian, and particular members of the Church have no publike judgement of office, concerning the Ministerial mode of Gods worship*: for Sir, it is a notion of much weight, and use in this Case, and it appeareth plainly true, if the modifying of Gods worship, be, as it cannot be denyed to be the *personal act of an Officer appointed to that end*: moreover Sir, if the people have a *publique judgement* of the ministerial mode of Gods worship, we are under a necessity of having what we so much complain against, and cast off, (viz.)

a *stated Liturgy* for the mode of Prayer, Preaching, Administration of Sacraments: must then be known to the people, and judged by them free from all defect and disorder, before the people can attend Gods worship in that Ministration: it must be confessed impossible, for a single Minister constantly to communicate to every particular member of his Congregation: the *mode* into which he hath (by his personal abilities and ministerial Gifts) cast the *word Prayer* and *Sacraments*: no serious, sober Christian can think the people to be guilty of those rude *methods*, indigested, raw, *expressions tautologies, solecismes*, and *disorders*, which a Minister may utter in his preaching, and praying, yet this is inevitable if the people have a publike judgement by special office, of the ministerial mode of Gods worship: it is indeed true, the defective, disordered mode of worship which is *fixed, stated*, and so from time *reiterated* is more obvious and offensive, then what is transient, and so by the judgement of charity more burdensom to the people, the grief of it being continued and renewed: but it is the judgement of office, armed with power to correct, deriveth the guilt of the one, or of the other.

I hope Sir, our *Remonstrator* will by this time see, that he hath most grossely mistaken Mr. *Crofton*, and the whole *scope and nature of his Plea*, and the very *Crisis* of our present Controversie; he will sure now see Mr. *Crofton* pleadeth not for Communion in the Liturgy, he is positive in it: *a Minister cannot without sin minister Gods worship by this* (or a much better) *mode* (*if generally and exclusively imposed*) *of worship*, he never yet advised, justified, or defended the peoples personal acting, *by ejaculations, particular responds*, and *groundlesse variations of Gesture*, the part allotted to the people is, and by it; and this is Sir, properly *Communion in the Liturgie*. Sir, Mr. Crofton doth consider the Liturgy in its generall nature, *a ministerial mode*, conveighing some part of Gods worship to, and to the Church, the which he confesseth to *defective and disorderly*, and therefore the grief and burden of the Lords

people; but it doth not *vitiate, destroy, or nullifie* the *worship* ministred by the same; but that it substantially existeth for *matter* and *form* Gods worship, capable of operation to its end, by reason whereof the people having no choice of a better, and *more orderly ministerial mode*, must, (though with grief, and a burdened spirit) attend the same; bissing God they have his *ordinances*, though in an unclean, unhandsome vessel, or rudely mangled, or *ill favouredly carved*; so that *Communion in Gods worship* thus ministred; not *Communion in this ministerial mode* is Mr. *Croftons* Question.

Sr. I havering corrected this *Remonstrators* most gross mistakes, shall now take a veiw of the strength of his argumentation, in what he supposeth to be an answer to *Mr. Crofton's* plea. Pag. 16. 17.

To his falsly formed argument, or Syllogisme he saith, his answer shall be by

Concession.
Distinction.
Retortion.

In the first part of his answer, *viz.* his *Concession* he yieldeth to Mr. *Crofton*; the *truth of the Church of England*; about this we dispute no longer, onely some who will clap him on the back, for appearing an Antagonist against *Mr. Crofton* will think by this Concession he hath given away his cause.

Sr. One thing I cannot pass without observation; and that is, an expression wildly let fall, to which I cannot consent to him *viz. personal corruptions in scandalous professors, or other Church members, (Minister (as well as others) the Mophni, and Phineas of our age) defile the Church*: this I understand not, nor doth he tell us whether it defile the Church immediately, and of it self, or consequently and by accident, Pag. 19.

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the defect of the Church, is some duty incumbent upon her, intervening to derive the sin unless by this last way: *personal sin*, and *Church guilt*, are a contradiction: the prophanesse of *Elies sons* was indeed charged on their Father *Eli*, and that by accident onely: but I never read, nor can finde it was charged on the *Church of Israel*; the God fearing Israelites did deliver themselves, by their *rebukes of their disorder*, without forbearing to bring their offerings to the *Lord*, though they were rudely Ministered by prophane hands.

By way of Distinction.

Pag. 19. 20. Here he distinguisheth between Communion by *Profession, Participation.*

How warrantable, and well grounded this distinction is, I shall not now consider; I do not finde Mr. *Crofton* to be concerned in it; onely I must tell this *Remonstrator*, I understand not the necessity, and priviledges he appropriateth to Communion by profession, (if that profession be abstracted, from, and opposed to participation) calling upon God, worshipping, God, and the *visio salvifica* are not had, or done by a bare profession of the true religion, but do require personal participation, pation, to make man enjoy, the priveledges to them belonging.

Pag. 21. Again I must tell this Remonstrator, Mr. *Crofton* will denie there are many, or indeed any members of the universal Church; (he sure means visible and militant, or it squareth not with his discourse) *who never had opportunity of associating themselves with, or joyne communion in the solemn worship of* God; for if they be actual, formal members of the Church visible, they had an opportunity to be made such; men as we are not members of the Church, having faith may give relation to the Church

Church Catholick invisible, but membership with the Church Catholick visible, could not be had without an opportunity of joynt Communion in Gods worship in some particular Assembly.

The Whole improvement of this distinction by this Antagonist is onely to infer what Mr. *Croston* had yielded, yea *interminis* stated, *viz. Communion in Gods worship, with Gods Church is an indispensable duty of every soul called by the name of God: to be onely superseded by the real inevitable necessity of some natural* (such as is humane violence) or moral (such as is the certainty of sin by such Communion) bare. About this therefore we are agreed.

The Remonstrator maketh another distinction of publick solemn worship in respect of

Persons worshiping.
Place of worship.

Reality of matter, and Constitution of the worship.

On what ground he multiplieth these distinctions I see not, unless on a meer fancie that Mr. *Croston* determined the worship of God to be solemn publick in, and because of those places appointed, and used to that end in this nation; unto this conjecture I am lead by his hot assertion, *locallity under the Gospel is meer matter of indifferency; God having only stamped sanctity on places among the Jews.* Mr. *Croston* bearing me witness for which in his Margin he quoteth *Mr. Croston his Altar worship*, page 77. but good Sir, what needs this heat? *Mr. Croston* did witness this assertion in his *Altar worship*: hath he unsaid it in his *Reformation not Separation*? he pleadeth for communion with the Church; but did he ever confine the Church to any place? he saith private particular members may not withdraw themselves, or deny communion, with the holy *Convocation or Church assembly*, whitesoever it is held; but he never Pag. 16.

wer denyed the *Church or holy convocation* to *be convened*, and (if necessitated) may be again *convened* in *woods, caves, dens, or poor cottages*. *Mr. Crofton* doth grant the Church is an *holy convocation* in *any place* assembled, but he doth deny that 10. 20, 30, or 40. *private particular Members*, (among whom may be a Minister by his office a Publique officer) assembled in a *place distinct from*: it may be *opposite to the Publique Assembly*, is a *Church or holy Convocation*: and truly should he grant this, he must be at a losse how to know a *Conventicle* or determine a *Schismatical Assembly*, and throw down the Bankes of all Church order.

Pa. 28. 29. *That the Church of* Englands *Liturgie, or Common-Prayer (the great Apple of strife) is a part of this Real solemn worship of God, and Communion with her therein is an indispensable duty I must* (saith this Antagonist) *take leave to deny*: and *Mr. Crofton* will reply to him, *do so and welcome*; for greater zealots for the Liturgy, then ever *Mr. Crofton* is like to make, will not once affirm that *the Liturgie is a part of reall solemn worship of God*: it is not properly any *worship at all*; it cannot then be *reall solemn worship of God*: the Liturgy in the strict forme, and generall nature of it is *not worship* but a *Politicall* (though Ecclesiastique) *order and direction*, unto praying, reading the Scriptures, and Ministration of Sacraments; methinks this learned man should not confound; *reall solemn worship*, and a *Political order* relating to solemn worship; they are in themselves manifestedly distinct. wherein the *Liturgie* doth prescribe, and impose set *formes*; and *certain* words by, and in which Prayer, or other parts of worship must exist in, and to the Church it is only a *Ministerial mode*, exhibiting worship; it is not *worship it self*: I hope this acute disputant, will not affirm the *form or mode* into which he casteth, and by which he expresseth *Prayer*, is real solemn worship: I hope *calling upon God in the name of Christ, for things according to his will*, is the *formality of solemn worship*, and that his, or other mens *formes* expressing the same, is only the *ministerial mode*, by which it is exhibited in, and to the Church.

Sr,

Sr, How vain, and frivolous, are these high-flown Epethites, which this humble Remonstrator doth give the Liturgy *humane ordinance, super-erogatorie worship, arbitrary service, Scripturebitten worship:* whilst it is not at all *worship:* but almost *a Politick Order, and Ministerial mode of Worship:* but I must take up: least by *correcting a mistake,* I also be branded to be the *Mecænas and Advocate of the Liturgy:* We shall hear more of this in the next part of his answer, which he saith is by way of

Retortion.

And what is it that he retorted on *Mr. Crofton?*

Communion with the Church of England, *may be superseded by reall inevetable necessity, exconcessis: by Mr. Crofton's own Doctrine, and assertion; but mine (that I may put in for a supersedeas) is a reall inevetable necessity* saith the Remonstrator: If so sir, is this a *Retortion?* I should have thought it to have been more properly accounted *ajoyning Issues, according to Mr. Crofton's Rule:* which he could not, doth not, deny to be a *Rule of truth,* not to be avoided: but binding all non-communicants in Gods worship to assigne and plead the *inevetable necessity* which must be their warrant for *secession,* so as to acquit them from *Schisme,* or sinfull separation: Let us hear sir his *inevetable necessity* pleaded, and herein he tells us. Page 31.

He cannot communicate in two things:

1. *In the Liturgie*
2. *In the Sacrament of the Lords Supper.*

He cannot *communicate in the Liturgy,* nor did *Mr. Crofton* ever advise he should: But I hope he will assigne a good reason why he cannot *communicate in Gods worship Ministred by the Liturgy:* he saith he joyneth with the Church in

Prayer,

Prayer, praises, and hearing the word: he sure will not deny the *reading of the word to be a Publique Ordinance of God, and part of publique solemn worship*: he will I hope manifest an inevitable necessity for his own non-communion in that: and for his *absence from any, those Prayers which are* by the Church put up unto God.

The necessity of my noncommunion in the Liturgy (saith this Remonstrator) *is grounded on invincible doubts, about the Lawfulness of such a constitution:*

Sir, I cannot but pitty the man, *doubts are a Rack to the minde*: and being *invincible* he is like to live in constant bondage: Sure I am, *Mr. Crofton* will consent, he follows his *conscience* though *erroneous* being duly carefull, and humbly studious to *certifie, rightly inform* the same: But sir, methinks he vexeth his soul, entangleth himself and seeketh to ensnare others with a *needless scruple, viz. Whether he may communicate, where the constitution of a thing is unlawful*: *Mr. Crofton* is at no distance with this *Remonstrator* as to the *lawfulness of the constitution of the Liturgie* he will not stand to admit his 5. Maximes in reference to Gods worship

Pa. 32.

What is unusefull
What is unnecessary
What is in his general nature not commanded.
} is unlawfull.

But they come not into his Question: nor hath these things any thing of answer, to any thing pleaded by Mr. *Crofton*, for *Communion in worship ministred by the Liturgie.*

But

But Sir, the *conſtitution of the Liturgy* being granted to be *unlawful*, and *what ought not to be*; the Queſtion yet abides, Whether the Liturgy, being an *unlawfully conſtituted mode of ſolemn publique worſhip*, *be ſo far unlawful*, or *unlawful in that kind and quality of unlawfulneſſe*, *which will conſtitute a warrantable reaſon for non-communion in that worſhip of God*, *which is miniſtred by the ſame*: Sir, all things *unlawful*, and relating to Gods worſhip, will not warrant *non-communion in Gods worſhip*; he muſt therefore ſpecifie an *unlawfulneſſe in the Liturgy*, which will be of the *kind and quality* which riſeth thus high, or he doth nothing; and I confeſſe, were it not for ſome fallacie in his tearms, more then (I apprehend) is in his minde, he doth this to purpoſe, it is this, *The Liturgy is no worſhip of God*, *but will-worſhip*, &c. no reaſon then he ſhould communicate in it as ſuch: But Sir, how ſhall we underſtand his words? they are capable of a good and true ſenſe, for the *Liturgy is no worſhip of God*; nor is it any *will-worſhip*; for, as I have before noted, it is not *any worſhip at all*, but a *political order*, at the moſt an *humane miniſtetial mode* relating to Gods worſhip: But Sir, the whole ſcope of his Book, and bent of his ſpirit, maketh me aſſured, this ſenſe came not into his minde; but rather this, *The Liturgy is not Gods worſhip*, i. e. *it is an unlawful conſtitution*, and *God is not at all worſhipped by it*, *or in the uſe of it*; he therefore concludeth, his *crime is in not joyning in prayer in ſuch a dreſs or form*. Pa. 29. 35 Page 30.

And Sir, this ſenſe maketh his words an aſſertion ſo horrid, and uncharitable, that he profeſſing himſelf an *Antiſectarian*, I would (if I had once ground to ſupport my Charitie) hope he did not intend it; for Sir, this is the old notion urged by the *brain-ſick Brownists*, and others repelled and reproved by the old non-Conformiſts.

Sir, the truth is, in this ſenſe he muſt be underſtood, or in none to this purpoſe; and then be pleaſed to obſerve the *height*, rather then *ſtrength* of his *Argument*.

If the Liturgy be not *Gods worſhip*, (i. e.) *Gods worſhip be not celebrated by the modes and forms directed in the Liturgy*: it then followeth, our *firſt Reformers and Marian Martyrs*, rejoyced in, and dyed under a *mode of divine worſhip*, by which God *could not be worſhipped*: all our *pious painful preachers*

miniſtred by, and *all the Chriſtians* in the time of Queen *Elizabeth*, King *James*, and moſt of the Reign of King CHARLES the First, attended on a *mode, dreſs, or form, by which God was not worſhipped*: all the *Miniſters* who now miniſter in publick, and all the *people* in *England* who now attend the ſame, do miniſter by, and attend a *mode, form, and dreſs, by which God is not worſhipped*: and all who have been *baptized*, or *received the Lords Supper* in and by the *modes, and forms directed in and by the Liturgy*, have been mocked and deceived, and enjoyed *no Sacraments*; and then Sir, judg you whether *England* be not *Paganized*, and the *Independents* have not reaſon to *gather Churches in England*.

Sir, this man ſaith, his *charity muſt be onely judged by God*; ſure I am, he giveth men (by ſuch an aſſertion as this is), little cauſe to think he hath much; for a more notorious *breach of charity*, cannot befal the moſt *rigid Separatiſt*, the Church of *England* ever knew.

But Sir, what reaſon doth this *Remonſtrator* render, why *God is not worſhipped by the Liturgy?* it is this, the *manner* (for the matter he yields; and eſſential form he cannot deny, of the worſhip) the *form and dreſs is humane*: we grant it Sir, ſo is the *mode and form of his ſtudied Sermon*, and *conceived Prayer*; will he be willing we ſhould conclude *God is not worſhipped by them?* will he ſtand by it that the *miniſterial mode of worſhip is determined by the Lord in his Word?* if ſo a *reading miniſtery* may ſerve Gods Church, for there is no need of other miniſterial guifts: I would adviſe him to recollect his thoughts, and ſee whether he can deny, that it is *Gods will*, in *condeſcention to mens weakneſſe*, that *the miniſterial mode of his worſhip, be determined, digeſted, by the wiſdome and faithfulneſſe of his Miniſters gifted and appointed to that purpoſe*.

Sir, though the Liturgy is a *mode of worſhip obnoxious to exception*, and *unlawful*; yet it is only a *miniſterial mode*, whereby in reference to Prayer, *right matter* is requeſted from the Lord, in *the Name of Chriſt*, and ſo *Gods worſhip* doth ſubſtantially exiſt for *matter* and *eſſential form*, and he is worſhipped by the ſame; nor doth it at all *vitiate Gods worſhip*, becauſe it is in it ſelf an *humane mode and form*; for Gods worſhip cannot exiſt in, and to the Church, but by a *miniſterial mode and form humane*, invented, digeſted, by men: And now Sir, where is our *Remonſtrators in-*

evitable

evitable neceſſity for non-communion in Gods worſhip miniſtred by the Liturgy.

Sir, the *impoſing of this Liturgy* may be in it ſelf *an evil*, but it doth not alter the *nature of it*; but that God is *as truly worſhipped* by it when impoſed, as when *left at liberty*, and *his worſhip* is as *fully, formally*, though not ſo *orderly miniſtred*, and *exiſtent* in, and to the Church *by this*, as any other *humane mode, form*, and *dreſſe whatſoever*.

One thing more I muſt not paſs without obſervation, and that is; this Antagoniſt ſaith, *I know Mr.* Croſton *doth attribute the eſſential form of Prayer to it*, (pag. 25.) *which he deſcribes to be a calling upon God in the Name of Chriſt, but if he underſtand not by the Name of Chriſt the will of Chriſt*, then *I ſay it is not a right deſcription of Prayer.* Page 39.

Sir, I will aſſure him, Mr. *Croſton* did not underſtand by the *Name of Chriſt*, the *will of Chriſt*, and yet I muſt tell him, it is but one Doctors opinion that *this is not a right deſcription of Prayer*; he might have been pleaſed to obſerve in the ſame page, Mr. *Croſton* determined the *matter* muſt be *according to the will of God*; and the will of Chriſt doth require ſome adjunct qualities, as *gravity of expreſſion, fervency of affection*, and *reverence in demeanour*, which come not into the definition of Prayer, as eſſential to its form; but in the *Name of Chriſt*, that is, for *his ſake, merits*, and *mediation*, cannot be left out.

Sir, I now leave our *Remonſtrator* on his *Rack* of *doubting*, praying God may ſhew him mercy; not doubting, but whatever they be to him, you ſee his *doubts* are *not invincible* to others: for Mr. *Croſton's* argument ſtands yet firm, *viz. The worſhip of God exiſting for matter and eſſential form, his own in ſubſtance, though by the Liturgy, (a defective, diſordered, unlawful mode) may not be refuſed or declined*; this *mode* only by this reaſon becauſe it is *humane*, maketh not an *inevitable neceſſity of communion or ſeceſſion.*

2. Our Remonſtrator cannot communicate in the Lords Supper, under the *preſent modes and methods of miniſtration* in the Church of *England:* and his ground is the *impoſed geſture of kneeling, the ſuperſtition and corruption which attends it.*

Sir, What *ſuperſtition and corruptions* attend the *miniſtration of the Lords Supper?* in which he muſt *perſonally act*, ſo as to become guilty of the ſame, I ſee not; nor doth he ſpecifie any, the geſture

of kneeling excepted: that the *ministerial mode of this Ordinance is disordered*, I can allow him, but *this*, as in other parts of publick worship, is *personal* to the *Minister*, and *him onely*, there is a *possibility* of his composed, reverend attendance on the Ordinance, without any *personal acting in those popular Responds*, and *Conclamations*, which are directed to the people in and by the Liturgy.

As to the *gesture of kneeling*, I do not find that Mr. *Croston* doth speak one word for it, or that he ever advised any to it; I well know he doth not yield it, nor approve it: I have heard him say, that *If he be put by the Communion in the Lords Supper, because he will not receive the Elements in that gesture, he is barred from his duty, and priviledge, by an act of violence he is driven, he doth not goe from Gods Ordinance.* It is Sir, worth the enquiry, whether this *professed Separatist negative*, have tendered himself to *Communion in the Lords Supper*, and tryed whether there were not a *possibility* of enjoying it without the *gesture of kneeling*: for Sir, *secession* without *all endeavours*, and under *any possibility* of Communion without what we conceive to be sinful, cannot be acquitted of *Schism* or *sinful Separation*.

Sir, I cannot but conceive this *Remonstrator* to have in himself a faire latitude concerning the *Gesture of kneeling*; he saith, *I could*
Page 41. *goe neer to approve of the Gesture of kneeling, being left arbitrarie, and commended or practised onely as an outward badge of more then ordinary thankfullnesse, under the reception of an extraordinary blessing, and not as an act of pietie, necessity and worship.* Sir, the now Zealots for the *English Ceremonies*? will joyne issues with our Antagonist, and tell him *kneeling at Sacrament is not act of worship, but only a reverend and pious badg of more then ordinary thankfulnesse, in reception of an extraordinary blessing*; and will referre him for proof to the Rubrick in their *new booke*, which doth declare *kneeling is a significations of our humble and gratefull acknowledgment of the benefits of Christ therein given to every Receiver*? and the *imposition* is justly capable of a dispute; the *Rubrick* seemeth to do little more than commend this Gesture, onely directing the Minister to *deliver the Elements to the people all meekly kneeling*; and the *legality* of the *Canon*, by him quoted is *justly questioned*; so that his reasons on which he could *go neere to approve the Gesture*, seems to be so cleare, that we may wonder he should not *communicate in the Lords Supper*, much more that he should flie so high as to con-

conclude *Poiſon poſitive poyſon*; his Charity is large; who can judge all that ever did; all who do now communicate in the Lords Supper, celebrated by the *Service-Book*, and by the *Geſture of kneeling* are *poyſoned*, expreſly *kild by poyſon*, this Charity will better become a *totall and poſitive Separatiſt*.

Our Remonſtrator having (as he conceived aſſigned) a ſufficient warrant for his confeſſed *ſeparation*; in what he ſeemeth to anſwer to *Mr.* Croftons 2d. and chief Conſideration; proceedeth to conſider ſome others, his next aſſault is on *Mr. Croſtons* argument from the *high places in Iſrael*, the *high places were not taken away, but the people went thither to worſhip*; *yet I find not that any God-fearing Iſraelite, who loathed thoſe reliques of Idolatry, ever barred themſelves, becauſe thereof, from Gods Altar and worſhip.* Page 43.

Sir, I cannot but obſerve what a fair leap our Antagoniſt maketh; paſſing many conſiderable Arguments, urged as moſt proper, pertinent, and regent in our Caſe, amongſt others the *inſtance in the ſons of Eli*, who failed in the *Miniſtration of Gods worſhip*, taking *their owne part*, before they had *burnt the fatt*, according to Gods own appointment; and *not contented with the portion God had allotted to them*, they *tooke by violence what came next hand*; inſomuch that the people of the Lord *loathed*, yet never durſt *leave the offerings of the Lord*; this *diſorder in the Miniſteriall mode of worſhip*; runs higher then that of the *Engliſh Liturgy*? yet the *ſin* is not charged on the *people*; but this, and arguments of the like nature, are not worth the obſervation of our *humble Remonſtrator?* but be it ſo, let us conſider his batteries againſt *Mr.* Croſtons plead from the *high places in Iſrael.* Page 44.

1. He tells us the *retention of Jewiſh Ceremonies in the Chriſtian Church, is (God knowes) a juſt cauſe of complaint*, did *Mr* Crofton ever deny it?

2. *Reduction of them after ſacred and ſolemne expulſion is more greivous*, who denies it? what reaſon doth *Mr* Crofton give for his *and ſhall we not complain?* whoſe *complaints for retrogradation of Reformation*, have been more *audible* and *affectionate* then *Mr* Croftons? who hath more *preſſed* or *provoked* the *Complaints of Gods Iſrael?* and ſhall we cry to him; *what and ſhall we not complaine?*

3. *M Croſtons alledged Caſe of the Iſraelites high places*, (he ſaith) *is infinitely wide of ours, Sir*, it muſt be ours according to his *wide miſtakes*;

miſtakes? for according to Mr. Croftons *cloſe argumentation*, it is very *neer*, and *pertinent*; the objection *M.* Crofton doth obviate by the *Iſraelites high places*, he hath indeed tranſcribed; but not once regarded, or conſidered? (*viz.*) *do men complaine of ſome Roman Rites retained? let them conſider the high places* in *Iſrael*: what is the *force*, and *force* of this analogicall argument? *Roman Rites* retained, is *unlawful matter ſuper-added to Gods worſhip*? which *ſubſtantially exiſteth with the ſame*; *the high places* were *unlawfull matter ſuper-added to Gods Temple* and *Altar*, *which ſubſiſted with the ſame*, the *Iſraelites left not Gods Altar*, becauſe of the *ſuper-added matter of the high places*; nor may Chriſtians leave *Gods true worſhip*, becauſe of the *ſuper-added matter of Roman Rites*: Sir, are not theſe caſes now infinitely wide? but we will weigh the diſtance he obſerveth.

1. He ſaith *the high places were retained*; our *Roman Rites reſtored*: what then *reſtoration* may aggravate the evil, but doth it change the nature of the corruption, *high places and Roman Rites* whether *retained* or *reſtored*, are only evils ſuperadded to Gods *Altar* and *worſhip*, with which theſe doe truly formally exiſt, may and muſt bee attended; the relapſe of a Church reformed doth *adde to its* guilt, but not *abſtract its being*; returne of expelled evils do much more provoke God but not *vitiate the ſubject* his ordinance to which it is ſuperadded; *reſtoration* of corruption maketh ſin ſink deeper in the Church, or ſubject of ſuch reſtoration, but it is the *quale of the Corruption* muſt linke into and ſubvert the worſhip of God to which it is affixed, ſo as to vitiate and deſtroy the ſame.

Page 45. 2. He ſaith the *Iſraelites were confined to Gods Altar in a certain place*; and Mr. Crofton ſaith Chriſtians are *confined to Gods worſhip in certain aſſemblies*; true conſtituted Churches, ſuch as our Antagoniſt yieldeth *Englands* Congregations to be; Mr. Crofton denieth not *local liberty*, or the place of worſhip to be the *matter of indifferencie*; the man is miſtaken, locallity never became a Topick of any force to Mr. Crofton he ſaith to a true Church, a lawfully conſtituted Chriſtian aſſembly, *meet, aſſemble where you will and can*, that which he ſaith againſt the looſe affections of ſome Chriſtians, apt to wander, is, *forſake not the Aſſembling of your ſelves together, as the manner of ſome is*: let Chriſts flock lie *where it will or can*, all particular members muſt *keep Company with them*; and have good reaſon before they refuſe it; Chriſts *true aſſemblies*

are

are to Christians, what the fixed place, and altar was to the Jews.

3. *The high places were at most but Idolatrous places, but our worship is superstitious worship*: and into this runs his fourth note of distance, and disparity in this Analogy, *the Israelites worship was good, and place bad*, but our *place is only good and our worship is bad*: No marvell Sir, if Master *Crofton's* inference be to him a *Non-sequitur*: but Sir, This Charity is againe the fruite of his *separation*, and will carry him beyond the negative part of it; how? *our worship superstitious*? our *worship bad*? this cannot be admitted, who is the *object of it*, is it not God in Christ? what is the *matter of it*, it is not things instituted, appointed by the Lord himself, Word, Prayer, Sacraments? what is the form which giveth the *esse* to it? is it not what God determined, that his Word be read, preached, that he be called upon in the Name of Christ for things according to his will; that the symballs by him determined, be given and received as significant, sealing memorials, of the death, bodie, and blood of Christ? is not this the substance of the worship ministred in the English Church, and much of it by the English Liturgy? is this superstitious worship? bad worship?

Had our Remonstrator said, the *Ministerial mode of Gods worship by the Liturgy* had been bad, *disordered*, and not without some mixtures of *superstition*; he had not had Mr, *Crofton* for his Antagonist; but this *vitiateth* not its subject; *entreth not into* the worship; so as to make it *superstitious worship*, bad *worship*, the worship hereby existeth truly, fully, formally, *Gods worship* though not so comfortable, not so profitable to Gods people, as a better and more orderly mode for Ministration; but this will not do his work, his *inevitable necessity* faileth; his *separation* appeareth sinfull, a *schisme* unlesse he confound the *worship* and *Ministerial mode*, so as to make the worship *bad*, *superstitious*, and not *Gods worship*.

Sir, before we pass this part of our *Remonstrators* Answer, I cannot but observe he is at a losse for what he pleads against: he crieth, *What doth Mr.* Crofton *plead for?* Page 46

Alas man, that should have been known before now, and at the beginning of your Debate; it might have saved you this labour and time; What saith he, *Is it my presence in the Church at the time of Divine Service?* yes it is: but not as his large Conscience, can yield it, in an *Idol Temple*, at the *Masse*, or *Turkish Alcoran*; which

which I am sure Mr. *Croston*, or any good understanding Christian could not yield: nor will his *necessity to avoid penal Lawes*, or to *hear a good Sermon* justifie his so doing: no matter what Religion is publickly professed, this man is secured from suffering, for he (*to save his Estate*) can foot it with a Church-Papist, to a *Popish Masse*, or *Protestant Service*; and if *presence in the Idol Temple in the time of Idol Worship* may be made the Character by a pœnal Law, you shall never know him for a *Christian*; if this necessitie would have been sufficient, we should have had a much shorter Catalogue of *Martyrs*, both under Pagan, and under Papal power, then by Gods grace we have for our encouragement.

But Sir, that he and others may certainly know what Mr *Croston* pleadeth for; I will tell him, It is for this Christian careful carriage on Gods Sabbath. It is a *presence* in the solemn publique Assembly from the *first to the last* of their approach to God, *out of Conscience* to begin and end the *holy Convocation*.

A presence with a *mind informed*, a *judgment convinced*, that this Assembly is *Gods Church*, in which Gods *true Worship* is *truly* celebrated.

A presence with an heart affected with, and afflicted for the *superadded Rites*, which are affixed to Gods Worship, and the *sinful defective, disordered mode*, by which Gods Worship is ministred.

A presence with a Conscience convinced these *Corruptions are evil*, but not so evil as to *destroy Gods Worship*; but that the same doth (even by this sinful mode) exist *truly, formally Gods Worship*; so as to use Gods Ordinance with delight, though grieved, burdened by the *disorder of the ministration*.

A presence with a mind perswaded the *modifying of Gods Worship* is the *personal duty* of the Minister, and so the *defects and disorders* therefore his *personal sins*; so as that these may be the good mans *burden*, (being bound to mourn for other mens sin, especially in what so much concerneth his own profit, and edification) but cannot be his *sin*, who hath thereof no *publique judgment* by speciallity of Office.

A presence with a mind soberly vigilant over its own *personal actings*, so as to decline all *popular responds, conclamations*, and *variation* of *Gestures*, and the like actions, which are unduly required,

red from him; so as to contain himself under such disorder in a *composed silence*.

A *presence* with a serious apprehension *of God* to whom the service is directed; and the *nature of the Worship* ministred; so as with *reverence* to attend the Word read, and Prayers pronounced, though in *parts, parcels*, with unfit *intermixtures, abruptions, abbreviations*, and *pauses*; so as to sigh and speak out an *effectuate Amen*, the whole, the only *vocal part* of the people in publique Worship.

Sir, this is the *presence* which Mr. *Crofton* pleadeth for, as that which *true Religion*, and *good order* doth require, and direct, whilst Christians cannot enjoy Gods Worship in communion with his Church, by a ministerial mode more *regular, perfect*, and *profitable*, digested by the *personal abilities* of each Ministrator.

Sir, our *Remonstrater* proceedeth to another of Mr. *Crofton's Considerations*, and that he accounted his second, but in the order of Mr. *Crofton's* Book it is the third, *viz.*

Communion with the Church under many and great corruptions, is not inconsistent with zeal, care and contest for Reformation. Page 46, 47, 48.

What he saith to this is partly true, That *endeavours of Reformation are a duty*; that *Connivance is an argument of Affections*, *Communion an argument of Connivance*; *the negative part of Reformation, bindeth ad semper*, and the like; all which Mr. *Crofton* hath asserted, and amplyfied in his *Pleas*; nor doth he detract or deny them; but these are *generals*, in the application of which our *Remonstrater* followeth the mistake of the Question, which hath misguided him throughout his whole *Remonstrance*.

Herein, like an acute Disputant, he correcteth Mr. *Crofton's* state of the Question, and profoundly tells us, *Mr.* Crofton *had done well to have stated the Question aright, de ecclesia reformanda, & de ecclesia reformata*: Good Mr. *Remonstrater* may not *ecclesia eadem*, be *eadem tempora reformata, & reformanda*, what if a reformed Church *relapse* into some of the *same Corruptions*, which were *solemnly expelled*, is she not *ecclesia reformanda*? is there no cure for her but *ruine*? and no carriage towards her, but to *relinquish* and run from her? doth the *Crisis* of the Question lye in her *relapse*, and *retrogradation* in Reformation, and into the *same* Corruptions Page 47.

ruptions which had been *solemnly expelled*; or in the *quality* and *nature of the corruptions* which are returned into her? if her *relapse* be into *extrinsecal, circumstantial corruptions*, which notwithstanding the *substance* of Gods Worship, and *salvability* of Gods people is continued, and secured, is not the Question then plain, *Whether communion with her relapsed into such corruptions be not consistent with zeal, care and contest for Reformation?* and who will deny that? but if the relapse into *intrinsecal, and substantial corruptions* which *vitiate* the subject, and *destroy* Gods Worship, and the *salvability* of Gods people; then indeed *separation*, not only *negative*, but *positive* is a duty.

But Sir, I wish the *Remonstrator* may review Mr. *Crofton's* Plea, and see that he doth consider the English Church *reformed, relapsed*, and to *be reformed*, and pray he will consider *relapse*, and *retrogradation* is the aggravation of the Church's sin, and provocation of Reformers zeal; but, the *quale of the corruptions*, whether first introduced, or after solemn expulsion returned into it, is that which must direct, and determine *Communion* or *Separation*.

But Sir, no state of the Question doth, nor indeed can be expected to suite his mis-guided zeal, but what is square to his *mistaken judgment*; he therefore here again crieth out of *Communion in Corruption*, *Communion in the Liturgy*; and according to the uncharitable fancy of the old brain-sick *Brownists*, and most rigid *Separatists*, his Dialect is, *It is no Worship*; *God is not Worshipped*; it is *a going back into Egypt*; it is *poyson*; *It will dye of famine rather then of poison*; and the like, which is every where scattered up and down his *Remonstrance*.

To all this I know, *Mr. Crofton* will grant to him *Communion in the Corruptions*, *Communion in the Liturgy* is not *consistent with endeavours for reformation*: But Sir, herein lyeth the difference between *Mr. Crofton* and this Antagonist, the one maketh corruptions the direct immediate object of *Communion*; the other doth make *Gods worship substantially for matter and forme*, only Ministred by *such a corrupt mode*, and with such and such *corrupt appendants conversant* about it, which enter not into it, the *object of Communion*; *Mr. Crofton* saith, we must communicate in Gods worship *hereby Ministred*; and the *Remonstrator* saith, we do *communicate in the corruptions*, *in the* Liturgy; *Mr. Crofton* is so farre from pleading for *Communion in the Liturgy*, that he saith *Ministers*

sure cannot without sin resist, for they are Judges? and stand charged with the Ministerial mode of worship; and *non-ministration* by it is the least Act of *reformation*; nor doth he plead for, or justifie the personal actions of the people, in those *popular Responds, Confessions, and groundlesse change of Gesture*, which in their part of Communion in it are a Liturgy; nay, so farre is Mr. Crofton from pressing *Communion in the Liturgy, that he maketh attendance on Gods worship ministred* by the form of the reuls *necessary*; and blameth the same in a case of *choice*, or *liberty*, to enjoy Gods worship in a more orderly and regular mode. Read his Reformation not Separation.

If Sir, the *Remonstrant* will not take the question as it is stated, the case of Conscience as it stands, and came close to the crisis of the Controversie, if he will not distinguish between his foode, and the unclean vessel, and ill-favored carving which doth transmit it to him, if he will not differ between a *necessity* of feeding *in such vessels* on good wholsome food, *ill-favouredly carved*, and *mangled*, or starving, and a liberty and choice of a better and more orderly *ministration*; he may be afraid of and all his dayes fight with his shadow; for he fighteth not with Mr Crofton whose question is manifest in, and through his whole booke, to be about necessitated Communion in *Gods worship in such an unfitting Ministerial mode*.

Sir, Mr Crofton would not have any reforming Christian *go back*, or *retreat* from the degree of Reformation they have attained: but this is the case, and private Christians duty; the *forme* of the Church visible (at least the particular to which they relate) is changeable, and changed, yet consisteth of such who are *true and lawfull*, though it may be not pious) *Ministers of the Gospell*, these are Judges, and do assume, & by their office *impose* on the Church a *Ministerial mode* of Gods worship, which is *rude, disorderly*, and was *solemnly expelled*; the people and particular members do *now state*, are burdened at this *mode*, yet cannot deny Gods worship doth *truly, formally* and *salvably* exist in and by it, they have no *publique Judgement* of, nor *moral power* to correct this *mode*, may passively assent, & personally act their part in *Gods publick worship*, without any *personal acting* in the *Ministeriall mode*: must they in this case not keep their places? but recede from Communion, and resolve to live without solemne publique worship, not knowing how or where to have it better Ministred? Sir I would

I treat our *Remonstrator* to let his future discourse turne on the *hinge* of the controversy; or his answer will be rejected as a groundlesse and forced creaking, not more unpleasant then unprofitable.

Our *Remonstrator* doth suggest somthing from the Oath, called the *Solemn League and Covenant*, (of which he speaketh in such tearmes, as speak little of wit, or honesty, and lesse Scotch zeal) as making for his fancy *argumentum ad hominem* at least.

Sir, we all know that *Oath* is become a *Noli me tangere*, I must not plead for it, but this I will tell you; Mr. *Crofton* who hath reason, (having studied and disputed it, and deeply suffered for it) to understand that *Oath* will undertake to plead his principle, as that to which that *Oath* doth oblige; I will in his behalf note these three things considerable in this Case, to which that *Oath* doth bind: they are these.

1. It obligeth to *Reformation in Worship*, which supposeth worship doth *fully and formally exist*, defiled with some *extrinsecal corruptions* which must be removed, expelled; but still the *subject* must be owned and secured; not declined or refused whilst we conscientiously attend *Worship*, we must carefully endeavour it may be as *pure*, as it is *true*.

2. This Reformation must be endeavoured *in our places and Calling by lawfull meanes*, but the private capacity of particular members of the Church, dispose them to endeavours by no means but what result from the *Judgement of Charity*, *viz.* observing other mens sin, they must grieve for it; *admonish* even *Elies* sons to *forbear it*; *Complaine* to God and superiors, humbly petitioning a *Reformation* by their publique authority; and in case of choice, and liberty, attending Gods worship ministred in a better *Ministerial mode*; but in case of necessity, rather then not attend Gods worship truly, salvably existing, their place doth binde them to attendance on it in this *mode?* but with a greived, burdened, complaining, supplicating spirit; that this evill may be reformed, bringing their *offerings* to the Lord, whilst they *loath* and rebuke, are greived for, and complaine against the *Prophane Ministration* of the sons of *Elie*.

3. This Reformation must consist with reall sincere indeavours to extirpate *schisme*, as well as *superstition*; Mr Crofton hath well cautioned us; that the Divell doth labour to *reforme* the one, by

running as upon the other sin; but the grace of God keep- eth us in an *equal opposition* to both: Now unwarrantable secession from Gods worship, this very *Remonstrator* grants is a *separation*, and a sin, and although it be but *negative and partial*, yet it hath in it the formality of *Schisme*: our *Remonstrators inevitable necessity* we have found before doth vanish; on his mistake he must assign another, and that from the *nature* and *quality* of corruption, or *impossibility of communion in Gods true worship*, without *communion in the ministerial mode*, which is evident may be abstracted from the *worship*, and Mr. *Crofton* doth affirme is a *personal act*, though of a *publique Officer*, to a publique end. Reformation not Separation p. 46.

Sir, the whole of what the *Remonstrator* saith in this point of *Reformation* is this: *Mr. Crofton* saith, *the matter*, (and he should have added the essential form, for so *Mr. Crofton* saith) *is good, but the outward mode is bad, and to be reformed*; this our Remonstrator very often and with great humility calleth *Mr. Crofton's recocta Crambe*; and yet as often as it is boyled by *Mr. Crofton*, it hath no good connection in this mans stomack; all the nurture he draws from it, is but like *Scotch Kral*, which turneth into winde and vapour. Page 48.

Sir, our Remonstrator must yet have this *crambe recocta*, it is the *Crisis* of this Controversie, till it be digested, this Case of Conscience cannot be resolved; Mr. *Crofton* grants, that the whole *frame and constitution of the Liturgy is to be reformed, removed*; but he deemeth it to be *adulterate worship* and affirmeth it to be only a *defective, disorderly ministerial mode of Gods true worship*, of which the people hath not *publique judgment*, and by which they may enjoy *Gods Ordinances*, capable of operation to their end, without any *communion in this mode*, which is *personal* in a *publique Officer* to a publique end, and must therefore be *reformed* by the endeavours of all in *their places*, and without unwarrantable *secession*, *negative separation*, *formal Schism*, and so a sinne.

They who have made a *Schism* between *Pastors* and *People* by an act of violence, and exaction of what must not be yielded, must be *pitied and prayed for*, but not paid

paid in their own Coyn by us, or repelled by our *personal sin* and *Schism*: I desire to serve God, but God keep me from serving him by my sin; where *sin* is Gods instrument, *judgment* (his strange work) is his businesse, and the fire is usually prepared for such *Instruments*, when their work is done.

Our *Remonstrator* stumbleth on another *Sentence* of *Mr. Crofton's*. *Plea*, for indeed he no where taketh the *scope*, or
Page. 5. understandeth the *force and force* of any Argument; he saith Mr. *Crofton* saith, *I cannot without trembling consider the circumcised Sects in the Church of* Corinth, (*Colosse* he meant) *are charged to have left the head, by leaving the body*: This our Antagonist saith is a *strange Argument*, unlesse his *non-Communicants be proved to be circumcised Sects*, and *guilty of such corruptions as will amount to a not holding the head*.

Here Sir, our *Remonstrator* (who taketh no Argument right) is run out into another mistake, as if Mr *Crofton* did allude to the *circumcised Sects* for their *corruption*, who alludeth to them for their *separation*, not holding *in the body*, and so *not holding the head*; be the corruptions of any Church or People what they will; a *separation* and *unwarrantable separation from Gods true Church* is a *leaving the body*, and so not *holding the head*, the estate of which is so *dreadful*, that every good man cannot but *tremble* to see any in the least appearance thereof, motion, or tendency thereunto.

Sir, What our *Remonstrator* doth urge in case of scandal is no contradiction in *those* to Mr. *Crofton*, in what he hath asserted: but in *hypothesi* he hath run on his old
Page. 53. mistake, *Is communion in the Liturgy a positive duty?* is his Quærie: Mr. *Crofton* saith, *No*; but *communion in Gods worship ministred by the Liturgy*, is a *positive duty* to such who have no choice, and cannot enjoy Gods worship in communion with Gods Church Catholique visible, *in a better ministerial mode and order*.

2. Saith he, Is not the *Liturgy indifferent*? Mr. *Crofton* saith, *No*; it is not: not as the Bishop told him, because im-

imposed, but because a *formal positive evil*, but yet it is not an evil of that *nature and quality*, as to intercept the indispensible duty of communion in Gods true worship ministred by it, when we have no choice.

3. Saith he, *Will not scandal accrue by Mr.* Crofton's *communion, as well as conformity in the Liturgy*; Mr *Crofton* saith *It will*; but he denieth *all communion in the Liturgy*; and his *non-conformity* is the act of *non communion* in his capacity, as a Minister; his *non-personal acting* in any the popular *Responds*, *Conclamations*, and *groundlesse variation of Gestures*, is the evidence of his *non-communion*, as a Member of the Church.

1. Mr. *Crofton* is sensible, men, and good men, are, and will be scandalized by his *communion in Gods worship, ministred by this mode*; but this is by *accident*, not from the *nature of his act*, but from the *ignorance* and *weaknesse* of those who take it, and therefore are no bar to his duty; indeed weak, though good men may well stumble, when this man of Learning hath no more brains, then to confound *communion in Gods worship ministred by the Liturgy*, with *communion in the Liturgy*, and so conclude Mr *Crofton* a *Mecanas and Advocate for the Liturgy*.

3. Sir, That which is the great stick, and stumble with many, though this acute Disputant doth not urge any thing against it, is this principle which some men (whose judgment should be better) is pleased to call *proprium Dogma* to himself, (*viz.*) *I can communicate in Gods worship ministred in that humane ministerial mode and order, by which I cannot administer.*

Sir, The general reason of this his resolution, is the *modification of Gods worship in, and to the Church, is the personal act of the Minister*: If Sir, this act be *personal*, the Minister may not be *imposed on*, all sins in the *ministerial mode*, are *his, who ministreth*; and they extend not to the Church, unlesse by accident through some defect of their own: Sir, this general might be amplyfied by these particulars.

1. *A Minister by his Office stands charged to modifie Gods worship*

ship by his ministerial gifts, and personal abilities; he may not therefore be *imposed on*, be the modes imposed never so good; he may as well admit *composed Sermons*, as *composed Prayers*, and forms for Administration of Sacraments.

2. *Every Minister hath a publique judgment of the ministerial mode by which he ministreth the worship of God*, and doth *qua* Minister, as a publique Officer, receive this, and reject that; so that if he receive a mode *defective* and *disorderly*, the sin becometh his.

3. *Every Minister is personally active in the ministerial mode by which he ministreth, so that he mangleth Scripture*, and doth personally act all that disorder which is in it.

These things are well illustrated by Mr. *Croftons* allusion to the *Recorder of the Citie*, or *Speaker in Parliament*, and shew good reason why he cannot conforme to, Minister by such and such a ministerial mode.

But his ministry (as to exercise) being superseded, and he resolved into the state and capacity of a *private member* of the Church, considereth,

1. *This ministerial mode is evil, but not such an evil as vitiateth the subject*; Gods worship doth *truly*, *formally*, *salvably*, (though not *comfortably* or so *profitably* as by another) exist in, and to the Church by it, and I cannot have Gods Ordinances in communion with Gods Church without it.

2. *In this ministerial mode, the members of the Church are purely passive*, they according to their duty, assemble to worship God; the Minister charged with the *humane mode*, doth assume a Minister by this, the *which* the members of the Church do not *advise* or *choose*, nor any way *act in*, but composedly attend the *worship of God* hereby ministred unto them, and exhibited for their *Amen*: so that the sin is *personal*, not publique and common, no way derived to me, unless by my neglect to mourn for this, as any other sin in another.

3. Though

5. Though this mode of worship do direct some acts to be done by the people, yet *I am Master and Judg of my own action*, and can *withhold*, and *refuse it*, so that in the whole administration I *act not*, but in my *Amen* to the prayer *thus modified*, and my *attention* to the worship *thus ministred*, and the sinful mode is by, and to the Minister, and him alone.

Sir, Let not any infer, that on these grounds we may attend a *Masse* and be innocent: For Sir, the corruptions in a Masse are such as *vitiate the Subject*, and destroy the worship of God.

1. It is celebrated in *an unknown tongue*, and so doth not exhibit any worship; it is to the people, *vox & præterea nihil*, it is a frivolous objection, *I understand Latine*, when the *Church*, who understandeth it not, is the *subject* of the worship to be done to God, the Question is of *publique communion*, not my private and personal adoration.

2. The Masse doth pray *to the Saints*, a wrong object; in *the name of the Saints*, a wrong ground, for some *unlawful things*, wrong matter of prayer, Gods worship is not herein existent, but destroyed.

3. The Masse maketh the *Sacrament a Sacrifice for the quick and dead*; transubstantiateth the Elements, and so changeth the nature of the Ordinance in the very nature and *use* thereof.

We are Sir, at last, arrived at the last quarrel our *Remonstrator* picketh at Mr. *Crofton* Plea, in which he is exactly square to his mistaken self.

Mr. Crofton *saith, I am not without the caution and conduct of sober, godly, learned promoters, and pursuers of a perfect and compleat Reformation.*

To this the *Remonstrator* saith, *It is strange Mr. Crofton should argue from communion amongst distinct Churches, against* Page 54. *the non-communion of present members of one and the same Church, since that is a communion not by participation and joint fellowship.*

How Sir, not by *participation and joint fellowship*? that is strange, though not by *constant participation personal by their individual members*, yet by *joint fellowship* in the same substan-

tial worship, and *occasional participation* reciprocally, each with other, by their *particular members coming into their or that Country*: Sir, can other Reformed Churches hold communion with *England*, if her worship be *no worship of God? will-worship, Scripture-bitten, will-worship?* Moreover, Mr. *Crofton* observed the *Reformed Churches disowned not*, on occasion *declined not*, *never advised their travelling members to decline communion with England*, her Liturgy notwithstanding, they sure concluded Gods worship was therby ministred.

Reformation not Separation.

Page 43.

Again, this Remonstrator telleth us, Mr. *Crofton's instance in the primitive Non-conformists, is wide of that of the modern*, it is true, and Mr. *Crofton* tells us in his Plea, *He was sensible of it*, they *administred by this ministerial mode*, which Mr. *Crofton* saith, *He can better excuse than justifie*; yet the distance is not so great, as this mans wild fancie doth dream; they were under the same *corruptions* for *kind*, which are returned upon us, yet *Hildersham, Ball, Nichols, Hind*, and others maintained the *duty of communion in Gods worship, under, in, and by them*, against *Brown, Barrow*, and other *Rigid Separatists*, who urged this mans grand Argument, it was not *Gods worship*, and it was *will-worship*: I know our *Remonstrator* disowns relation to these men, and their Sects, yet sheltereth himself under their *shield*, and fighteth with no weapon, but what was forged on their *Anvil*, and in their *Shop*, only he addeth ours is an *aggravat relapse*; that is indeed true, and aggravateth our sin, but alters not the *nature* and *quale of the corruptions*; if these corruptions returned do *vitiate the subject*, and *destroy Gods worship*, they did so when *first inovated*, or *continued* in the first Reformation; for as I have before urged it is only the *quality*, not the *degree* of the evil must *vitiate Gods worship*, to make it *poyson*, expreis *poyson*.

Page 44.

Sir, I have done with this *Remonstrator*, when I have told him Mr. *Crofton* is a *Peter*, who can receive the *rebukes of a brother Paul*; but the rebukes of a Zeal, mistaking matter of fact, doth only retort on the Censurer, with a *what doth your arguing reprove?*

I am Sir,

Your Obliged Friend,

Febr. 13. 1662. R. S.

POST-

POSTSCRIPT.

Worthy Sir,

You cannot but have heard, that Mr. Crofton *in his late travels, had a* Paper *taken out of his pocket, it was a rough Draught of his high-way thoughts which he committed to paper, to communicate to a* now Conformist, *a good friend of his; himself had not another Copy, for whilst it was in his hand, it was never transcribed by himself, or any other; I having, with some difficulty, procured a Copy thereof (from one relating to the Gentleman who took it from Mr.* Crofton) *have presumed to send it you, that if you think good, you may make it publique, and thereby capacitate our conforming Clergy, to resolve (if they can) one of the* great Scruples, *which barreth Mr.* Croftons Conformity and Ministration *by a Liturgy; however, the world will see what a* Mecænas and Advocate he is for Liturgies; *This* Paper *being since his* Plea for Communion.

Vale.

FINIS.